

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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[For the Christian Spiritualist.]

SPIRITUAL NEEDS.

The question is not unfrequently put by a and amongst Spiritualists, why is it that in many places, after a warm and absorbing interest is begotten and aroused in the "manifestations," it should in a measure die out, and leave but a lukewarmness of desire, belief and exertion, not to say unsatisfaction and inharmonious? Now here is a serious question. It cannot be doubted that it embodies much of truth. It is a fact that interest has sprung up, and ere its fruitage was fully apparent, that interest has been, as it were, wilted. Is it accountable upon the law that quick growths do not long endure? Indeed, the human mind is much like the soil of earth; gradually, when left to itself, doth it change the character of its elements and constituents, and oftentimes, the sudden apparent transformation wrought by some decomposing and recreative stimuli, but gives us the semblance of a natural inherent strength.

The Greeks and Romans were accustomed to make and unmake rulers with astonishing ease and readiness, and our neighbors of "la belle France" seem to have imbibed something of the same spirit. We, also, in a different mode, love varied rule.

We look for change and spasms in politics almost as readily as we do for changes in trade. Now it is Solon, and now Pisistratus. To-day Caesar holds undivided sway; the morrow looketh upon "none so low as to do him reverence."

True it is, that as the *Spiritualist* is of, and not beyond, Nature, it is subject alike with materiality to the influence of immutable and universal laws. Different principles or laws may preside over the action of different and peculiar organizations, but governing the interior elements and the essences of all things in the vast universe, beneath the source whence they issued forth, are a few principles co-eval and co-existent with creations. *Change* is one of these. It is the mother of progression, and would be the herald of perfection were that attainable.

So, if "Spirit manifestations" give in some of their respects a quicker life to the law of change, why is it, that at times, it seems not adequate to its mission? Why is it, that men seek, hear, believe, seek, and then, by and by, glide back into old states, or at least, into conditions not much better?

Must it always be that every new found good shall bring in its train an evil?

The question of the soul's immortality, aside from the graspings of intuition and reason, is here settled. Men know whether they are tending; what they were made for; and why all these innumerable forms and existences, thickly peopling the limitless realms of life. Wherefore, then, dissatisfaction almost disgusts? Why retrogressions from points gained? Why these doubts and the unseemly forms and dogmatisms they bear, and envies, and jealousies, and contentions for place and precedence?

Aside from minor reasons, I think there is one prime one that will answer our main question. To some, these lesser causes, such as spring from the nature and action of the human mind, appear sufficient to cover most of the conditions deplored as existing.

Well is it said, that men are not easily radically changed, and their usual mental attributes and moral characteristics, and the influences of an inharmonious sociality, naturally walk in the domains of Spiritualism.

The roots of a tree that has stood for years are not to be reached by a wave of the spade. You may convince a man that he will forever exist, that his friends in the Spirit can come to him, that they can rap or tip, or through controlled organisms, write or speak—what then? The great depths of that man's nature are not necessarily broken up. He does not necessarily become by reason thereof, a changed man, a mild, conciliatory, charitable, patient, submissive and loving Spirit, willing to bear and forbear, able calmly to look with philosophic eye upon all things. Wherefore, after novelty hath lost its charms, frequently comes in indifference.

Besides, too, men see so much that is unreliable and actually unsatisfactory, (a necessity of present states and conditions, but unhappily not so taken), that moral phases to be deplored are easily engendered, and this, because all with but few exceptions, here and there pleasantly presented, have not become individually harmonized. The work of harmonization is one that does not rest upon, tho' it may be aided by, the usual "manifestations."

Men still fear each other. The law of *metempsychosis* is still wonderfully active. Judgment of others is still as easy as formerly, and judgment of self taken about as seldom as in times past. The day of such men as Diogenes is past. The necessity of circumstance and the deep rooted foundations of actual life, must be lovingly looked upon, and if not accepted, wisely borne.

Self-esteem and approbation are yet high up, and frown down upon *revelation and benevolence*. *Conscientiousness* may stand by, but they're hoodwinked her. *Distrustfulness and combativeness* are far from magnetically somnolent.

But let us not fall into despondent strains; besides, some of the brethren may say with positiveness, "we don't want to listen to self-created mentors, the day of mere preaching has gone," to which your correspondent humbly agrees.

In these remarks, I referred to the general state of men. It is good, yea, it is glad some to know and feel, that if the *Spiritual* world hath spoken "with power and authority," it hath not been in effect as breath to the winds. Here a thought, and there a word feel as from the Father, to stir men to better lives, a livelier faith, and to nobler deeds.—The Spirit of Divinity through the Spirits of men, in five years even, hath left a new, fresh, deep impress upon the great bead and heart of humanity.

Still, the change the Jewish prophets told of, and inspired media, good men and philanthropists of all time aspired after, is not yet here, is yet of the dim future, which is *not* so dim now as of former years. And oft this comes to the sanguine mind with repellent force, to drive back and down the gushing wishes, holy desires, and trusts and faiths that would seem to have the force to make "the good time coming" a present glorious reality.

Can any man stand up and say, "I am truly harmonious" to me there are no "depressions or elations," the calm of Heaven rules eternal within me?

We all are now *positive*, now *negative*. So doubts and fears, and hopes, and "moral certainties" alternate, just as doth the clouds with sunshine of an April day.

All strength, like all good, is relative, and so even the calm, philosophic, intuitive, inspirational, forward looking mind feels at times and seasons the *negation* of relaxed effort. Then, as a swarm, come in to disquiet and annoy the common doings and fears holding sway over men everywhere.—Ah! blessed are the residents of the higher planes of the Spirit land.

But still the question *first* presented. There are some truths lying at the basis of human character, to which it is not well to give general expression. Here, men prefer to be as "wise as serpents," rather than the reputation of "philosophers." So, as to the question before us, we are not entirely free to speak, least so, since we are Spiritualists. However, there is, I think, an answer sufficient to satisfy the Spiritualist.

Spiritualists themselves, in very many instances, hitherto have not troubled themselves to become settled in mind as to the real, substantial, practical, enduring benefits to flow from the general opening of Spirit intercourse; such benefits as men universally ought to be and really are interested in, after the soul is made glad with the assurance that it liveth evermore, and can and does come back from its "long bourne." "What is to be the great result of all this?" is the question often heard. "I'm satisfied," saith one, "that I'm immortal, that I've communicated with my departed relatives and friends, but I don't care about seeing anything further. I get no satisfaction in attending circles, the contradictions and frivolities are too numerous to give me a sustained interest in what is only the representation in a somewhat varied form, of what I've before witnessed. Besides, I want to know what it is all going to result in."

Judging from what has come under my own observation, doubtless, not a few have thus expressed themselves. The effect has been apparent. Men of years and influence, who at first were inclined to give to the cause the weight and aid of their position and character, have drawn back or shown a hesitancy to go forward, while others have become lukewarm and uncertain. And it cannot be denied, though it may be painful to admit, that divisions and dissensions have resulted, and strike the comprehensive eye as floating here and there along the surface of the movement. Every man knows that it is a subject folly to bemoan over the past, and though these lamented states are presented in the history and march of all great reformatory movements, yet it is well to search out their causes, and if possible remove them. They certainly do not advance a cause, so they must retard, and are of concern to us. They should be cleared from the straight path, just as an army would remove the obstructions blocking up or retarding its way and progress. Mightier than Alexander, or Hannibal, or Napoleon, direct us.

I cannot think that whatever of remarkable and unequalled indications of the presence and agency of Spirits seen and felt everywhere, but *have* to do with the question of the soul's continued existence and the present. No. The great and good of all ages and nations, since men trod this earth, now immortal habitants of brightest spheres, are working for grander ends than strike the mere superficial vision. They have measured and gauged humanity and the future. It is not enthusiasm to declare that humanity and the future are theirs.

Make the supposition, and the interiors of thousands of Spiritualists cannot, that the "manifestations" will reach no further in effect and influence than is now visible, have we not enough to make us glad and rejoice? Already inspiration is brooding amongst men. Some have the healing gift equal to the apostolic power, others the gift of prophecy, others that of discerning Spirits. Who can affirm that these are valueless for a great end? Why then should they not be cultivated? Is it not the duty of men to lend their names and fames to spread in so far as is given unto them by force of a hearty belief and a warm faith, these gifts amongst the peoples?

Must every good be measured by an individual criterion? Than this nothing is more dispiritualizing.

All the "manifestations" are but means, not ends; at least, all the exterior developments. Afar off,

the prophetic and penetrating vision of superior and enlightened intelligences, high advanced in the knowledges of love and wisdom, discern the future of this earth and race, and it is to make a glorious consummation of things and forms felt as realities, that bring the innumerable hosts of the invisible land to us. They come not for the day and hour merely; not for the gratification of wonder seeking propensity; not to stimulate or arouse pride or vanity, or ambition, but to quench them; not merely to tear aside the veil secreting the corruptions and deformities of present materiality, and having shown men what and where they are and have been, to leave them in abjectness and misery from the exposed and disclosed knowledge.

Can it be supposed that church and state in any of their deep comportments will escape the searching, and transforming, and reforming powers, and influence of the Spirit world? What if Mr. Davis' thrilling and wondrously constructed vision at High Rock Cottage, were but a gorgeous phantasmagoria, we know that effects must be proportionate to causes. The Spirits have given us *causes*, by the grace of Him who ruleth the Nations, to expect through their delegated instrumentality a great future. This, then, they work for the future. It is in the nature of things that the positive and superior should absorb and sway the negative and inferior. And "the Spirits hesitate not to affirm that the world is now so far beneath their power, that it must inevitably obey the decrees of angelic wisdom, and that the course which it takes in the future must inevitably correspond with the primary authority of a higher and diviner law." Is this mere declaration? Since men have existed, they have been under the influence and direction of Spirit intelligences, to an extent they dreamed not of, or would admit. Who can tell what influence it is that imparts to us certain thoughts? Who can trace to their first sources the thoughts and incentives that rule and embody themselves in action?

We can surmise what will come to pass when every household shall be convinced that "these things" are of God.

The great evil of earth is *inharmony*. To displace this with its opposite, do our friends and guides, and teachers of the invisible life-work.—They are preparing and bringing together, and arranging the materials for a grand structure, and are clearing space for it to occupy; that structure is a *beautiful and harmonized society*.

Prophecy and phantasy are like the sublime and ridiculous, not far removed. It needs no prophetic ken to declare that principalities and powers, and churches and states must succumb to a power divine. We've read the prophecy these thousand years, and its repetition through various rapt tongues in different lands, from that period through the ages unto the present, gives us the satisfaction of its fulfillment. What is eternally good and true is invulnerable and intact to *change*; what is not must feel and bow before its transforming life. If corruption and hideous wrong, and the huge embodied form of ten thousand ills stalk before men to oppress and affright, they must go down before the light now streaming from Heaven's wide-opened windows. In all the past, the good and great have worked and suffered, and died for their destruction. Their efforts seemed feeble and ineffectual, but they were not. They have given us the present.—The angels are using the present as a lever to move the world, and they give us a settled assurance of the future, the culmination of all the past, the consummation of devout wishes and prophetic aspirations.

Granted that it will consume time, what then? It is the duty of every Spirit in the flesh to work for that time's abridgement.

The past hath so thoroughly sickened humanity, that they have become willing to let it go, and with it the huge pack of sin and woe that it bears. An undefined faith of something good and heavenly has of late come to men in strongest attitudes, and it is not an unreasoning faith that objectly debases. Men snuff the future and are imbibing the elements of hope and a renewed life.

We hesitate not to affirm that all existing forms and structures, political or theological, obstructing the progress of the race, have had the seal of solemn judgment set upon them. If they are not flexible, they are not indestructible. If they will not side with the angel of humanity, they must go down before her, and give way and place to better things. It is the Spirit that rules and directs, the flesh and materiality must obey.

Certainly, we have, then, something to look steadily at, to work for. We need not become Jacobins, revolutionists and "unquiet Spirits." All good states tend to impart inward calm and external equipoise.

Why then hesitancy, doubt, inaction, retrogression? Heaven expects better things of men. Let us not disappoint her.

Within a few days past, some of the friends here have commenced to re-organize a Conference, feeling the necessity of union. For the present, they intend to meet once a week, to consider whatever may be calculated to advance the cause in this city and vicinity. There are amongst us, a considerable number of individuals in a partially developed condition, who need counsel and encouragement, and the members of the Conference intend to see to the formation of circles for the advancement of these, and the unfoldment of others. As yet, the Conference is few in numbers, but it is composed of the right material. It will serve as a nucleus to the cause here, and may prove the centre and stimulus to the growth of a spreading faith.

L. J. P.

Baltimore, Sept. 1854.

• The Spiritual Teacher, R. P. Ambler, Medium.

BIBLE DOCTRINE—No. 4. BELIEF IN MIRACLES.

[For the Christian Spiritualist.]
There is a belief current among Christians, that miracles were at some period to cease, and that they have ceased. That miracles, or what have been commonly called *supernatural* events, have pretty much ceased, with the introduction of a disbelief in them, we fully believe. When men maintain a disbelief in the agency of Spirit messengers, those messengers, as all really modest ministers do, cease to intrude themselves as being counted unwelcome guests or spies into the privacies of men. Those who disbelieve them, when they do manifest themselves, repulse them from them, and who is it amongst men that would long continue their visits to such as never gave them a welcome or warm reception, or treated them as enemies, spies or intruders?—Let every one think if he would not cease his visits under such circumstances.

The belief that miracles would cease, or such things as seem to be out of the order of nature, is true enough, for that there even has been one thing done that was truly supernatural, or above or out of the order of nature, we do not believe. We say all the operations of the Divine mind, and all exhibitions of His power, have been strictly natural, or according to the laws of His order, whether internal or external, or whether we understand those laws of order or not. In this way will miracles cease to the sons of men. Eclipses of the sun were always counted miraculous by nations knowing nothing of the motions and effects of the heavenly bodies on the appearance of each other. The eclipses of the sun continue to take place as heretofore, but to such as know something of Astronomy, their miraculous character has vanished. In this way we expect miracles all to cease by light from heaven, teaching us the laws by which they are and were exhibited. Who now that believes table-tipping, etc., can be done by Spirits in the body, can see any thing supernatural or out of order in the dividing of the waters of the Red Sea, or of Jordan?

Who that believes that mediums of the present day have been spoken to, lifted and carried about, will disbelieve that account of the Angel speaking to Philip, Acts, viii, 26, 29, and carrying him away, ver. 39, 40? Or who that believes these accounts in the Bible, but will be ashamed of their disbelief in the present Spirit manifestations, unless they could produce some sensible proof or argument why Spirits could not or would not, under favorable circumstances, do like things now, when it is explicitly and unequivocally declared that these things and even greater things should be done and seen in the "last days." See John xiv. 12: Mark xvi. 17, etc.: Joel, ii, 28, etc.: Jude, xiv.: Zech., xiv. 5: Matt., xiii, 39, etc., etc.

Who that believes that men may be entranced, and lie for days as if dead, under *Spiritualism*, will seriously doubt the truth of the history of Jonah being three days and three nights in the belly of a sea monster? and who is there who credits this, and the Bible account of the preservation of the three children in the furnace by the angel, Dan., iii, 28, will say Spirits cannot preserve their mediums under all circumstances, claimed as truth in the experience of Spiritualists? There is a peculiar absurdity in Bible believers, rejecting all belief in the manifestations of Spirits, as claimed to be the experience of hundreds, as wise and as good as themselves, and there is an equally absurd, and still more dangerous absurdity, in those who believe in Spirit manifestations known to Spiritualists, and still to doubt or disbelieve the manifestations recorded in the Bible, and just as easily accounted for upon philosophical principles. Both these absurdities show how prone men are to make their own prejudices, educational biases, and previously adopted opinions, out to be true at all hazards, whether they appear sensible or besotted to the unprejudiced or not.

But some Spiritualists, who have seemed to me to wish to nullify the Bible, right or wrong, have asked me with an air of triumph, how the Joshua miracle of the sun's standing still, was or could be a Spirit manifestation?

By the divine Providence of the Lord, the Bible claims no such miracle, but gives for its authority the book of Joshua, just as much as to say, we do not touch for the truth of this, but give it as we got it in that book. This book of Joshua, was a collection of anecdotes of things said to have been done by, or happened to "upright men," or men of renown, as we have collections of posthumous anecdotes of men eminent for piety, etc.

Any one by turning to Joshua, x, 11, and reading about the great hail stones, alluded to in Ps. cxviii, 13, 14, and doubtless true, then skipping over this interpolation from the book of Joshua, and the commentary upon it, and it all makes good sense. Then let him turn to 2, 3 and 1, 18, and see another interpolation from the same book of Joshua, and how it destroys the connection and the sense of the subject.

It is one thing to investigate with open eyes, so as to see what is, and what is not error in the Bible, or any where else, and thus to be informed of the truth, and quite another thing to criticise blindly under a determination to find fault with, and to condemn, right or wrong. Those who pursue the first method, desiring true light, will be very likely to see it, while those who are so unfortunate as to adopt the latter method, will fail of having their desires gratified, and the more they strain their eyes the blinder they will become, until they will be introduced into total darkness. We have good reasons for believing that both kinds of critics may be found among Bible believers, and also among Spiritualists.

There are different copies, different versions and different translations of the Bible. Among these,

there are differences of diction, and of narration; of course, none can or ought to claim absolute perfection. The Bible claims no such position for itself. Why then should any Bible partisan claim that it must all be believed in toto, when it nowhere makes such a claim in its own behalf? and it might with equal propriety be asked, why should those who oppose the Bible, criticise and condemn it upon the ground assumed by fanatics, professedly in its favor, when it takes no such assailable positions in its own favor.

The later translators have openly and candidly acknowledged its imperfections by putting their own interpolations in italics. These italic words and phrases, notify the reader that they are not in the original, but are put in to make out the sense, and therefore, are not harmful, as each reader can see for himself to what extent the original is defective in the translator's opinion, so that he may omit or change those words and phrases agreeably to his own opinion.

If there be any who feel inclined to reject the Bible because it is not *absolutely* perfect, they might with equally good reasons, reject every mineral, vegetable, animal and man, for no two are alike, and hence none are *absolutely* perfect. But as the minerals, vegetables, animals and men are sufficiently perfect to answer the purposes for which they were created, so may the Bible also, and we say is so.

If any reject the Bible because some whom they believe to be smart talkers and authors, reject it, who, perhaps, understand little of what the Bible really is, or itself claims to be, upon the same principles, any man, however honest, might be condemned, for there is no man but whose respectable standing, some wicked, selfish, or ignorant man might think it his interest to put down, and who could hatch up grounds of accusation against him sufficient to detract from his good name with the ignorant and credulous.

It is folly, and even worse than folly, for Bible believers to accuse Spiritualists of deception, delusion and the like, and also for Spiritualists to accuse the Bible believers of bigotry, fanaticism, etc., for both the Bible miracles and the late Spirit manifestations, are about alike incredible, judged of by the current philosophy of the day. To believe one or the other, requires higher lights than are generally thrown over nature by those who profess to know and to teach her laws, and both Bible believers and Spiritualists are among the last who have a right to cry out deception, delusion, fanaticism, etc., for both, it seems plain to us, must stand or fall together.

CONTRADICTIONARY COMMUNICATIONS.

BY S. M. PETERS.

It was truly said of the army of Washington, that it was a heterogeneous rabble, made up of the odds and ends of humanity, without system, tactics, or order. And yet, that army made the longest strides that ever was made in the world's march of humanity.

The parallel of that army, is seen in the army of Spiritualism. Its greatest strength lies in the individuality of its members. Its inharmonious is productive of independent action, throughout the various circles, and sections of the grand whole.—Without a head, or any concerted system of action, it has already shown itself more than a match for the time-honored religious organizations of the country. And they who look upon its confusion, as the indication of its downfall, will find themselves grandly mistaken in the end. None have lost their faith, who ever had any worth saving, notwithstanding the seeming inconsistencies and contradictions that have annoyed, and sometimes almost discouraged investigations. These contradictions can be accounted for, if we keep before our eyes the science of correspondences, and fortify our common sense with a slight knowledge of psychology, mesmerism and mental philosophy. Communications from "lying Spirits" can be obtained any time, in this manner. Let an ambitious individual imbibe the idea that his organism is singularly adapted to the purposes of mediumship. After this idea has been cherished long enough, to drive every other idea from his mind, he should take a seat in a circle, and order the Spirit of Dr. Franklin to appear, and report himself ready for service. With their minds in the positive mood, the whole circle should fix their eyes on the medium, (whether a writing or speaking medium,) and think of Franklin. In a short time the medium will be psychographed into the idea, that Franklin is actually inside of him, all whole. The aspirant for mediumship, should then put Franklin through in the subjoined order, when he may be sure of receiving answers exactly corresponding to his pre-conceived notions on the subject. Will I be a great instrument in the hands of Spirits, to reform the world? Will my mission begin in six weeks? Will I be sent to London? etc., etc. If the circle keep in the positive mood and desire answers in the affirmative, they will be gratified. After continuing this experiment for two years, the aspirant on finding himself "not developed," should reprimand Franklin severely, for lying. The old philosopher will bear it with his accustomed humility. In a case like this, it is evident, that the interrogator is deceived by the echo of his own mind. As proof I might refer to the case of a Methodist clergyman, who "influenced" his little daughter to write involuntarily, and thus obtained a communication that endorsed the Methodist faith—denounced Spirit-rapping as a humbug, and was signed, "Devil." The cream of the joke was, the clergyman considered the devil good authority on theological subjects, and became a convert to the devil theory.

There is no doubt but that we are sometimes hoaxed by the Spirits of Yankees, who carry their hoaxing propensities into the other sphere. But there is a deep philosophy in this. Modern Christianity has wandered in the desert, till manna has become very scarce, and it would be very glad to cross over Jordan, into the promised land. But it dislikes to cleanse itself of its non-progressive filthiness. In other words, before accepting the new dispensation, it wishes to have all its old dead forms received as living vitalities. Spirits are aware of this, and this is one reason why dogmatical, intolerant and creed-bound persons, who investigate these phenomena, are troubled with lying Spirits. If Spirits endorsed all the creeds, we might well think the devil was "loosed for a season." Or if they claimed to be infallible, and substantiated their claim by consistency in all things, the establishment of another sect would follow, from which we pray God to preserve us. So far as my experience goes, these contradictions occur about trivial matters; generally in answer to silly questions from self-conceited people. In circles where Spirits are permitted to communicate in their own way, their messages are instructive, rational and moral, and the vital principles of Christianity, as elaborated in the New Testament, are never denied. But where Spirits are allowed to communicate only under prescribed rules, to select circles, the case is widely different. None but distinguished Spirits are tolerated, and accordingly the communications given, are the exact counterpart of the compound mind of the circle.

Orthography and syntax are strangled in a stew of high-sounding words, slightly spiced with a sprinkling of sense, and consistency. Dr. Franklin is a universal favorite with Spiritualists, and there is good reason to believe that hundreds of Spirits assume his name, in order to find favor when they wish to communicate. If they gave their true names they would be rejected in many instances.

Contradictory communications have performed a great mission already. They have cooled the immoderate enthusiasm of thousands, and thrown them back into the rudiments of mental science. The philosophy of mind is a great study, and before we can determine how much of these manifestations are the work of disembodied Spirits, we must ascertain what Spirits in the body can do. If the force of mind, acting through an imponderable agent, can move ponderable matter in one case, it can in the other, always in the ratio of the actual force applied. If intelligence can pass from mind to mind, through the agency of electricity, in any of its degrees of refinement, in one case, it can in the other.

And they who wait for Spirits to do what can be done without their assistance, are certain to meet with disappointment and mortification. Interior perception is the result of Spiritual unfolding, which is the work of self-culture. Some will neglect this, and after being wearied out with contradictory communications will fall back on the churches for the want of moral courage to stand alone.

WEST TROY, Sept. 18, 1854.

RATHER SPICY.—A lady of San Francisco, being invited to send in a toast to be read at the anniversary of the landing of the Pilgrim Fathers, furnished the following. It is spicy enough to flavor half a dozen dinners:

"The 'Pilgrim Fathers,' forsooth! What had they to endure in comparison to the Pilgrim Mothers? It is true they had hunger, and cold, and sickness, and danger—foes without and within.—But the unfortunate Pilgrim Mothers? They had not only all these to endure, but they had the Pilgrim Fathers also; and yet their names are never mentioned. Who ever heard of the Pilgrim Mothers? Who ever gave a dinner in honor of them? Who ever writes songs, drinks toasts, and makes speeches in recollection of them? This self-sufficiency on the part of the men is beyond endurance. One would actually suppose that New England had been colonized by men, and posterity provided for by a special act of Providence! Only Mrs. Hemans has volunteered to insinuate that there was a woman in the case—that the Mayflower ever brought anything but men across the Atlantic. I assure you, my dear friends, that I am perfectly disgusted with the self-conceit of the men. They appropriate everything to themselves—even to the settlement of a colony, and the peopling of a whole continent. I did hope there was one prerogative they would leave to woman. We have submitted quietly to their inventions in superceding us in many things, but we will not tamely submit to be deprived of this one privilege; we will not be deluded into the belief that New England was settled and peopled entirely by Pilgrim Fathers. How could they have been Fathers if there had been no Mothers? And I hope, dear Captain, that I have succeeded in convincing you that you will be lending yourself to an act of injustice towards us if you do not propose for your toast, 'The Pilgrim Mothers.'—Ex.

TRUTH THE SOVEREIGN GOOD.—Middleton beautifully says:—"I persuade myself that the life and faculties of man, at best but short and limited, cannot be employed more rationally or laudably than in the search of knowledge; and especially of that sort which relates to our duty, and conduces to our happiness. In these inquiries, therefore, wherever I perceive any glimmerings of truth before me, I readily pursue, and endeavor to trace it to its source, without any reserve or caution of pushing the discovery too far, or opening too great a glare of it to the public. I look upon the discovery of anything which is true as a valuable acquisition of society, which cannot possibly hurt or obstruct the good effect of any other truth whatsoever; for they all partake of one common essence, and necessarily coincide with each other; and like the drops of rain which fall separately into the river, mix themselves at once with the stream, and strengthen the general current."

POETRY.

The following beautiful lines from the Dublin University Magazine will remind the reader of the last scene in Bunyan's "Pilgrim's Progress."

BEYOND THE RIVER.

Time is a river deep and wide;
And while along its banks we stray,
We see our loved ones o'er its tide
Fall from our sight away, away.
Where are they sped?—they will return
No more to glad our longing eyes;
They've passed from life's contracted bourne
To land unseen, unknown, and far.

'Tis but from sleep; but we may guess
How beautiful that realm must be;
For gleamings of its loveliness
In visions granted, oft we see.
The very clouds that o'er it throw
Their veil, unrolled for mortal sight,
With gold and purple tinctures glow,
Reflected from the glorious light.

And gentle airs, so sweet, so calm,
Steal sometimes from that blissful shore,
The mourner feels that breath of calm,
And soothed sorrow dries the tear.
And sometimes list'ning ears may gain
A fragrant sound that hither floats;
The echo of a distant strain,
Of harp and voices' blended notes,
Beyond the river.

There are our loved ones in their rest;
They've crossed the river, now no more
They feel the bubbles on its breast,
Nor feel the storms that sweep its shore.
But there you love to dwell;—they share
They look for us their home to share;
When we in turn away have passed,
What joyful greetings wait for us,
Beyond the river.

TRUST TO THE FUTURE.

Trust to the Future!—The gloomy and cheerless,
Frowns the dark Past like a ghost at thy back,
Look not behind thee!—be hopeful and fearless;
Steer for the right, and leave the rest to the track!
Fling off Despair, it has strength like a giant—
Shout thy Purpose, and, boldly defiant,
Save to the Right, and leave the rest to the giant!
Faith and God's promise the brave never lack.

Trust to the Future!—The Present may frighten thee,
Sorrowing so fearfully close at thy side;
Face it unmoved, and no Present can blight thee—
He who stands bravely each ideal is beside.
Never a storm but the sainted air needs it,
Never a storm but the sunshine succeeds it;
Each has a lesson, and no lesson reads it,
Rightly, who takes it and makes it his guide.

Trust to the Future!—It stands like an angel,
Waiting to lead thee, to bless and to cheer;
Singing of hope like some blessed Euzel,
Luring thee on to a brighter career.
Why should the Past, or the Present oppress thee?
Stamp on thy coils, for with arms to express thee?
See, the great Future stands yearning to bless thee;
Press boldly forward, nor flinch to a fear!

Trust to the Future!—It will not deceive thee,
So thou but meet it with a heart true and strong;
Now begin living anew, and believe me,
Gladsome and Triumph will follow ere long.
Never a night but the dawn comes, and never
Never a grief but the hopeful will borrow
Something of gladness to lighten the sorrow;
Life unto each is a conqueror's song!

Trust to the Future, then—Cleave from your weeping;
Faith and a God will lead you to the end;
And God's angels have yet in their keeping
Harvests of joy if we will but bend!
Trust to the Future!—It will not deceive thee,
So thou but meet it with a heart true and strong;
Now begin living anew, and believe me,
Gladsome and Triumph will follow ere long!

Trust—For in trusting the soul is victorious;
Trust—and in trusting be strong and laborious;
'Tis but to do, and give God the deed!

PADDLE YOUR OWN CANOE.

Voyagee upon life's sea,
Do you know the truth?
And where your lot may be,
Paddle your own canoe.
Never, though the waves may rave,
Falter nor look back;
But upon the darkest wave
Leave a shining track.

Nobly dare the wildest storm,
Steal the hardest blow,
Brave of heart and strong of arm,
You will never fail.
When the world is cold and dark,
Keep an aim in view;
And toward the beacon mark
Paddle your own canoe.

Every wave that bears you on
To the silent shore,
From its silent waves has gone
To return no more.
Then let not an hour's delay
Cheer you of your true;
But, while it is called today,
Paddle your own canoe.

If your birth denied you wealth,
Lofly state and noble land,
Honest fame and hardy heart,
Are a bitter reward.
But if these will not suffice,
Golden gain pursue;
And to gain the glittering prize,
Paddle your own canoe.

Would you wrest the wreath of fame
From the hand of a peer?
Would you wear a deathless name
With the good and great?
Would you bless your fellow man?
Heart and soul imbue
With the holy task, and then
Paddle your own canoe.

Would you crush the tyrant wrong,
In the world's free fight?
With a Spirit brave and strong,
Battle for the right?
Or to break the chains that bind
The many to the few?
To enfranchise slavish mind—
Paddle your own canoe.

Nothing great is lightly won,
Nothing won is lost;
Every gain, every nobly done,
Will repay the cost.
Leave Heaven in humble trust,
All you will do to do;
But if you succeed, you must
Paddle your own canoe.

A HUNDRED YEARS AGO.

THE HIGHWAYMAN.

Only three summers since, a French gentleman in the Highlands was going with some friends, and saying that his friends at Paris had advised him to come upon his journey well provided with pistol and sword, since, as they bid him hear in mind, "you are going to the country of Rob Roy!" We can scarce blame these Parisians for so faithfully remembering that little more than a hundred years ago Rob Roy was able to levy his "black mail" on all who came beneath the shadow of his mountains. But they might at least with equal reason have applied the same advice to England; for, much less than a hundred years ago, the great thoroughfares near London, and, above all, the open heaths, as Bagshot and Hounslow, were infested by robbers on horseback, who bore the name of highwaymen. Booty these men were determined by some means or other to obtain. In the reign of George the First they stuck up handbills at the gate of many known rich men in London, forbidding any of them on pain of death, to travel from town without a watch or less than ten guineas of money. Private carriages and public conveyances were alike the objects of attack.

Thus, for instance, in 1775, Mr. Nuttall, the solicitor and friend of Lord Chatham, returning from Bath, in his carriage with his wife and child, was stopped and fired at near Hounslow, and died of the fright. In the same year the guard of the Norwich stage (a man of different metal from the lawyer) was killed in Epping Forest, after he had himself shot dead three highwaymen out of seven that assailed him. Let it not be supposed that such examples were but few and far between; they might from the records of that time, be numbered by the score; although in most cases the loss was rather of property than life. These outrages appear to have increased in frequency towards the close of the American war. Horace Walpole, writing from Strawberry Hill, at that time, complains that, having lived in quiet for thirty years, he cannot now stir a mile from his own house, after sunset, without one or two servants armed with blunderbusses. Some men of rank at that period—Earl Berkeley above all—were famed for their skill and courage in dealing with such assailants. One day—so runs the story—Lord Berkeley, traveling after dark on the Hounslow Heath, was awakened from a slumber by a strange face at his carriage window and a loaded pistol at his breast. "I have you now, my lord," said the intruder, "after all your boasts, as I hear, that you would never let yourself be robbed!" "Nor would I now," said Lord Berkeley, putting his hand into his pocket, as though to draw forth his purse, "but for that fellow peeping over your shoulder." The highwayman hastily turned round to look at this unexpected intruder, when the Earl, pulling out instead of a purse a pistol, shot him dead upon the spot.—*Lord Byron's History of England.*

MAGNETIC MAGIC.

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convolutions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, etc., etc.

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph."

FIFTH DIALOGUE.

TALISMANS.

Man at first told his brother that he received the power from heaven, or from Spiritual beings, &c. But he was not satisfied by transmitting this power to rings, sticks, precious stones, &c.; he studied the individual and particular properties of all these objects, and thus got a knowledge of their good and bad properties. He ascribed to the seven metals of which I spoke to you in our conversation about magical mirrors, the healing and protecting qualities I alluded to. He afterwards discovered similar properties in precious stones.

I might here borrow largely from old books, and make pompous quotations about the occult virtues of diamonds and metals, but I prefer that you yourself should read those writings. I thought it was better to study this question independent of any pre-conceived idea or system; and I applied, in consequence, to the Spirit of Swedenborg, through the medium of Adele. You know that he was the most profound mineralogist of his age, and he has perhaps no equal even in our own. If these revelations are not better than those of the ancients, they have at least the merit of being new. As a truth-seeking student, I ought to have proceeded as I did; I wish to know truth, if possible in this world, and I make use of every means to obtain this knowledge. Here are Swedenborg's revelations.

Question.—Could you give me some information about the Spiritual and material power of certain precious stones? Do you think they can really facilitate the intercourse of men in the flesh with disembodied Spirits? Do you think they may help in healing certain diseases, or avoiding contagion?

Answer.—I shall try to satisfy you; ask me what you wish.

Q.—What do you think of the properties of the white diamond?

A.—This stone pleases particularly the Spirits of light; it can therefore help in entering into communication with them, by enlightening the mind of the person who wears it.

Q.—What do you think of its physical virtues?

A.—I told you of them just now; it has a direct influence upon the brain, which it renders brighter.

Q.—What are the Spiritual properties of the ruby?

A.—The color of this stone pleases ardent Spirits—those who wish to know much. The ruby has a similar influence upon the person who wears it.

Q.—What are its physical properties?

A.—It acts upon the blood.

Q.—What are the Spiritual properties of an emerald?

A.—It is looked for by seeing Spirits, and facilitates the communication with them.

Q.—What do you mean by seeing Spirits? Are they our ordinary clairvoyants?

A.—No; they are disembodied Spirits, who, as in this world, become lucid in their Spiritual state. These Spirits may have a great influence upon your clairvoyants whenever they wear an emerald.

Jonx.—I shall stop you here, my friend. Why! you make us believe that there are secrets in the other world!

ALBERT.—That I do not know better than yourself; this revelation is addressed to me for the first time; but on reflection, I do not see why it should not be so. What is this faculty of seeing but the power of knowing? Do not all religions teach us that there are superior Spirits in the kingdom of Heaven? What could constitute their superiority if it is not this faculty of seeing? They would not be more than the other Spirits, if they did not see better. I do not understand why there should be any impossibility in this fact, which I cannot further examine here. But let us go on.

Q.—What is the physical power of an emerald?

A.—The same as its Spiritual one. It enlightens, clears up, and strengthens the material eye.

Q.—What is the Spiritual power of sapphire?

A.—This stone puts you in communication with societies of Spirits who like various studies, and yet live in communion.

Q.—What are its physical virtues?

A.—It strengthens the nervous fluid.

Q.—What do you think of the Spiritual power of an amethyst?

A.—The Spirits who like this stone are less elevated, less advanced, than the others. It opens an intercourse with them.

Q.—What are its physical properties?

A.—It has a great influence upon the spleen.

Q.—What are the Spiritual virtues of a topaz?

A.—It puts into communication with Spirits who wander in the sulphureous emanations of the earth.

Q.—What are its physical ones?

A.—It soothes the disorders produced by the bile.

Q.—Do you ascribe any Spiritual power to coral?

A.—It has the properties of rubies; it cools an overheated blood, and is very useful to highly colored persons.

Q.—What is the Spiritual action of an opal?

A.—It is the stone of the Spirits of peace and calmness.

Q.—What are its physical properties?

A.—It is excellent against sleeplessness, &c.

Q.—Has the cornelia any Spiritual power?

A.—It has very little action upon the Spiritual world.

Q.—Has it any physical property?

Adele answers, "I told you already that this stone has different properties, according to its different colors. The white one is very good for sore eyes; the rosy one is favorable to weak blood; the dark red to the heart and liver complaints," &c.

All these stones must be pure, and set in a ring which shall be worn on the fourth finger of the left hand. Adele perfects this finger to any other, in consequence of its relation with the heart. The Spirit of Swedenborg says that their physical and medical influence consists in the wearing, not in the drinking of their solutions whatever they may be. I was faithful to this prescription, and copied in consequence, the ring which is worn by the Spirit of Swedenborg. The allegory which is engraved upon this stone was directly explained to me in a Spiritual communication, and was confirmed by the revelations I alluded to a moment ago. We consider that this ring is a mark of the confidence of this great ecstatic towards his faithful adepts.

The chemists and savans of our day pretend that all precious stones owe their color to the

metallic oxides which they contain. Those of copper and iron, especially, play an important part in their colorations. This circumstance induced me, therefore, to demand of Swedenborg some information about the seven metals I spoke of. I will here subjoin the answers he gave me.

Q.—What are the Spiritual properties of gold?

A.—It opens an intercourse with the Spirits of purity.

Q.—What are its physical and medical virtues?

A.—A great many. It is the noblest of metals, and purifies everything it touches. It enters into alloy with all the other metals and strengthens them.

Q.—What do you think of silver?

A.—It is very much liked by Spirits of light, and unites very well with emerald.

Q.—What are its physical virtues?

A.—The same as those of an emerald—it clears up the eye.

Q.—What are the Spiritual properties of iron?

A.—It is liked by strong Spirits.

Q.—What are its physical ones?

A.—It is vivifying.

Q.—Can it be united with any precious stones?

A.—No; its power is too great, it would kill them all.

Q.—What are the Spiritual properties of mercury?

A.—It is particularly liked by noisy Spirits.

Q.—Does it possess any physical virtue?

A.—It reduces indurations, and penetrates into the finest fibres of our organization. It is eminent-ly cold.

Q.—What are the Spiritual properties of tin?

A.—This metal is neither free nor pure. Spirits do not like it, and its healing virtues are not known.

Q.—Do you think that copper has any Spiritual action?

A.—It is liked by susceptible Spirits.

Q.—What are its physical properties?

A.—Is not so good as it is generally supposed; its gall is very bitter. Adele laughs and says, "Why, do you think that metals have a gall?"

Swedenborg answers, "What do you suppose the verdigris is?" This metal is exciting and irritating; but united with other metals it loses its noxious properties and becomes good.

Q.—Is lead preferred by the Spirits?

A.—Yes; especially by Spirits of peace and meditation.

Q.—What are its healing properties?

A.—They are insignificant, if worn like other metals upon the skin. For you must not forget that all these substances acquire new properties whenever they are chemically prepared. I speak of them in their pure state.

Such is the information I obtained on metallic powers; they are not exactly those I took for the basis of my cabalistic mirrors; but they are not so different from them, as to shake my confidence in this apparatus. The principal fact is, that gold and silver are the two metals, par excellence, and may be united with any precious stones.

Jonx.—True; but by the same reason Charles X. should never have abandoned the famous diamond called the "Regent." If he had put it into his mouth at the moment of signing the "Ordinances," France would not have passed into the hands of Father Louis Philippe. Another conclusion of your argument is, that Rothschild must be eminently beloved by Spirits, and enjoy the most perfect health. The same thing might be said of the jewellers; they must have legions of Spirits in their jewel-box.

ALBERT.—I regret my friend that you forget that in everything there are certain conditions to be observed. Because twenty men have the portrait of a handsome woman, it does not follow that she loves the whole twenty. So it is with the jeweller; he has twenty different stones, but he does not get anything from them except what he seeks for, viz., to sell it at the highest possible price. Such desire has nothing to do with the sort of worship that might attract and befriend Spirits. If the real adept does not always obtain the accomplishment of his wishes, how could the mercenary trader hope to be more fortunate? You see that you laugh generally too soon; it would be better, I think, to study a little more. I do not pretend that we possess the absolute truth, but only that it is a suggestion worthy of all our attention.

Jonx.—With you it is impossible not to be serious. Go on with your quotations.

ALBERT.—I think it will be proper here to make you acquainted with the opinions of the many distinguished men who have treated on these questions. I am indebted for the following observations to the Magic of J. B. Porta. The precious stones are classified according to the alphabetical order, and without reference to their more or less precious qualities.

The Agate strengthens the heart, and preserves against the plague.

The Amethyst paralyzes spells throwing and magical influences.

Angella is a remedy against such noxious action. Boreas produces sleep.

Cornelian gives victory.

Chrysolite excites repentance for one's faults.

Clyphrasse strengthens the organ of sight, rejoices the mind, and renders man free and cheerful.

Coral stops hemorrhages and keeps off evil Spirits. According to Marseille Fuen, it dissipates panics, and preserves from thunder strokes and hail.

Copper, according to Theocritus, dispels Spirits and ghosts.

Diamond is sovereign against sleeplessness and incantations; it soothes anger.

Eloisite is a good remedy against headache.

Emerald cures epilepsy. Reduced to powder it stops diarrhoea, &c.

Galcchid preserves from flies and insects. Put into the mouth it helps in discovering secrets.

Gedi changes the atmosphere, brings wind and rain. The shape of this stone is not now known.

Heliotrope—unknown in our day—was said to render invisible.

Hyacinth, worn at the neck, preserves against the plague and thunder strokes; it strengthens the heart and procures riches and honors.

Jade relieves the back pain, and is excellent against the stones of the bladder; as an amulet, it preserves from noxious animals.

Opal opens and rejoices the heart, preserves from atmospheric contagion, expels sadness, and prevents stomach ache and fainting fits.

Perithes, a yellow stone, cures the gout.

Juniperis Lapis prevents abortion.

Strasit, a fabulous stone, was said to facilitate digestion.

Syrrochetes, a precious stone to which Pliny ascribes the power of keeping evoked Spirits.

Stone, (Eagle,) which is found in the nest of this bird, leads to the discovery of robbers, and hastens delivery.

Toad-stone is excellent against charms and spells thrown.

Jonx.—Is this all?

ALBERT.—Yes.

Jonx.—I am very glad of it; I was dreaming

some unknown stone which might have made me know the unknowable. It is probable that the stone Gedi has been thrown into the sea by the fortunate or unfortunate mortals who wore it; for an umbrella was as necessary to the poor people, as the heliotrope to the lover who fears the indelicate eye of a jealous rival. I would not have this stone for anything, and I pity very much the spot where it was found.

ALBERT.—You laugh at everything.

Jonx.—Should I do otherwise, I might soon become mad.

ALBERT.—A king of Egypt, called Niciphas, who lived 200 years before Solomon, is said to have been the first man who ever made talismans.

Pliny believed in their influence.

Albert the Great composed several kinds of amulets.

Milo, of Croton, was indebted for his victories to the stone he wore in the battle.

Ellen assures us that the Egyptian soldiers carried beetles in order to be courageous.

Plutarch says that Pericles wore a talisman, and caused his children to do the same.

Paracelsus had certain boxes called influence-boxes.

Virgil did the Neapolitans of an immense quantity of leeches by which they were tormented. The means he used was to throw a gold leech into a deep well.

Apollonius delivered the inhabitants of Antioch from the gnats by which they were devoured; and that by means of a procession, in which were worn leaden images representing the god Mars.

Traillien had a ring against evil, (Manual of the Sorcerers, p. 54.)

You heard of Pascal's amulet and Louis XI's relics. Catharine de Medici's cabalistic characters, the arms of our lords, the decorations of our kings and princes, &c., all belong to the same order of things; we have for them the same superstitious idea; we unconsciously believe in their lucky or unlucky influence.

Passing to the less wide study of the vegetable kingdom, man discovered the medicinal virtues which are still known at the present day; but these virtues were, for a long time, kept secret as magic processes. He put, for instance, certain powder into a liquid, and this mixture became a charm against the evil Spirits, or restored the health of a patient. The confidence inspired by this man, together with the real efficacy of the substance employed, did generally give calmness to the patient, who went, of course, and trumpeted everywhere the miraculous lore of his savior.

I told you, in our conversation on Suspensions, that the clairvoyant of Prevost was one of these talismans, which she had received from a pretended sorcerer. It was merely a small bag containing some plants, a magnet, and a written order given to the sickness in the name of Christ, to leave the patient's body. Country people still ascribe the power to this sort of sachets; and it is in consequence of this belief, that they place similar bags on the stomachs of their children, in order to preserve them from convulsions, sleeplessness, ague, &c. A volume would scarcely be sufficient to hold all such similar receipts. But I leave to you the task of reading the treatises in which they are contained, and to draw yourself your own conclusions.

I dare not decide whether this explanation is, or is not, as consistent as the accidental mechanism which is brought to explain everything nowadays. The physicians of old times—among whom Hypocrates himself—always inquired about the morals, habits, dreams, and crises of their patients. They were especially particular about the period of the moon during which the crises were more violent. This study was as good as any other. It has for principle, the study of all the conditions of the patient's state, and it corresponded to the study of the bodily atoms we make in our day; for these atoms are nothing but intelligent animalcules, which may very well depend on superior Spirits with whom they have more or less affinity.

These living animalcules may be as many Spiritual beings of a particular kind; they may be attacked and infused by certain remedies, prayers, words, or orders. But this study would lead us beyond the limits of our conversation. I have sufficiently prepared the subject not to go farther at present. Observe, observe with perseverance.

Man did not confine himself to the means of expelling the evil Spirits from the person they possessed. He wished to expel them likewise from the dwellings, cities, or even countries in which they were. It is thus we see him trying to purify the atmosphere by thousand various ceremonies, &c. &c. It was in consequence of the same idea that he invented means for conjuring bad luck at play, and his Jettatura. I advise you to read in the "Hermis," what the learned M. Brieu du Beau-regard says on this subject.

In one of her magnetic trances, Adele advised me to wear a similar sachet on my skin, towards the pit of my stomach. I did not then know the preparation of that of the Prevost clairvoyante; mine was made up with a branch of thyme, one of rosemary, and one of rue, arranged in a cross shape, and enveloped in a small linen bag, hanging from my neck. Rue, according to Adele, is perhaps the most powerful herb that exists; its will and dominating Spirit overcomes every obstacle. I spoke of this plant in my "Treatment of Diseases." I think I was much indebted to this sachet for the calmness of mind I enjoyed at that epoch, and which I could not have obtained by any other means; for at that time I was the object of the most violent persecutions, and a large committee of mesmerizers tried to render me mad, if they could not succeed in killing me. I do not know exactly how far my amulet helped me in this struggle, but it is certain that it bestowed a great deal of calmness upon my mind.

[To be continued.]

A CHAPTER ON FEMALES.

We like to look upon a healthy woman—she is a prodigy in the nineteenth century. Wherever you go you see scores and hundreds of sickly, feeble girls, who can hardly muster courage to make their beds, wash their faces, or drive an intruding cow from the yard. Tell them about early rising, fresh air, and healthy exercise, and they rise high as long as the moral law, and are ready to faint away. You expect them to get up before day, to work in the kitchen, to breathe the fresh air of morning! Preposterous and absurd! They have never seen the sun rise, and would hardly know but the sun continues to shine forever, if they were not for the almanacs and their grand-mothers. No wonder that every year sweeps to the grave so many young women who have been sickly and effeminate, ever since they were born into the world; and death will continue to select them as his victims till they learn their duty, and pursue that course which insures health, strength and long life.

Our great grand parents lived to a great age, and never thought of lying down to die till they had, at least, reached the meridian of life. They were stout, strong, happy, and hearty. Why? They rose early, worked like beavers, and never slept the midnight hours in dancing. Instead of being frightened at a mouse at their feet, a beetle on their neck, a fly's foot on their arms, in the absence of their fathers and husbands, they would lead their

guns, and shoot bears and catamounts, and keep at bay a party of savages. How have their daughters degenerated? What female is there now-a-days who would not run from a gun, even if it had no lock. The ladies of olden times out-lived their husbands years and years. How is it now? Widows are few and far between. It was no singular thing for our grandmothers to have three or four husbands in the course of their lives. Now it is the reverse. Men have about as many wives, diseases of late have been so fatal among the female sex. Do you know the cause? It is found in listless idleness, inactivity, late hours, thin shoes, muslin dresses, a horror of fresh morning air, and in that detestable stuff stitched in pink and yellow covers, which is flooding our country. If they will do nothing else, young ladies will sit and read from morning till night that sickly, sentimental, impure, and we will say licentious trash that is thrown in such abundance from the press. This shrivels the mind, warps the affections, chills the better feelings, and makes the life wretched beyond description. Let females look into this subject and act like reasonable beings, and we should see quite a different state of things. We should hear of no fainting away, no sick constitutions, no affection of lungs, no elopements, and no suicides.—E.

THE CHARACTER OF PAUL.

By J. T. HEADLEY.

Paul, in his natural character before his conversion, resembles Bonaparte more than any other man—I mean both in his intellectual developments and energy of will. He had the same inflexibility of purpose, the same utter indifference to human suffering, when he had once determined on his course; the same tireless, unconquerable resolution—the same fearlessness both of man's power and opinion, and that calm self-chance and mysterious control over others. But the point of greatest resemblance is the union of strong, correct judgment with rapidity of thought and sudden impulse. They thought quicker, yet better than other men. The power, too, which both possessed, was all practical power. There are many men of strong minds, whose force nevertheless, are in reflection, or in theories for others to act upon. Thought may work out into language, but not into action. They will plan better than they can perform. But these men not only thought better, but they could work better than all other men.

The same self-control and perfect subjection of his emotions—even terror itself—to the mandates of his will, are exhibited in his conduct when smitten to the earth, and blinded by the light and vision from heaven. John, when arrested by the same voice on the Isle of Patmos, fell on his face as a dead man, and dared not speak or stir, till encouraged by the language—"Fear not." But Paul (or Saul) although a persecutor and a violent man, showed no symptoms of alarm or terror. The voice, the blow, the light, the glory, the darkness that followed, were sufficient to affect the strongest man, but not Paul, and his emotions, instead of giving away to exclamations of terror, he simply said—"Lord, what wilt thou have me do?" With his reason and judgment as steady and as strong as ever, he knew at once that something was wanted of him, and ever ready to act, he asked what it was.

From this time on his track can be distinguished by the communications about it, and the light above it. Straight back to Jerusalem, from whence he had so recently come with letters to legalize his persecutions, he went to cast his lot with those he had followed, and was straightway seized by